THE WESTERN LUMINARY.

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SYNOD OF NORTH CAROLINA.

Theological School in Virginia.

The most important and interesting measure which the Synod have adopted, at their late Sessions,—and indeed, we may venture to say, which they have ever adopted,—is the union they have formed with the Synod of Virginia, in the support and government of the Theological Seminary, in Prince Edward County, in that State. At the late Sessions of Synod, in Greensborough, last year, incipient measures were adopted, to prepare the way for this interesting union. Previous to that period, the Seminary had been under the exclusive management of the Presbytery of Hanover. In consequence of a proposition made by that Presbytery, through the agency of delegates, who attended the meeting of Synod at Greensborough, the Synod appointed a Committee of their body, to meet a Committee of the Presbytery of Hanover, to discuss and settle the principles on which the Seminary should be conducted. We are now happy in being able to state, that, agreeably to this arrangement, that Committee exhibited, at the time appointed, a report, containing the basis of the Union mentioned above. In one of its conditions, power was reserved for the Presbytery of Hanover, to resign the management of the Seminary, to the Synod of Virginia; with the understanding, that, in such an event, the operations of the Seminary should be conducted by a Board of Directors, appointed by the Synods of Virginia and North Carolina. An extract from the Minutes of the Synod of Virginia, containing the expression of their consent to this proposed arrangement, accompanied the report of the joint Committee. After spending the greater part of Friday and Saturday, in solemn deliberation on this subject, and then, in fervent supplication, imploring Divine direction, the Synod, with but two dissenting votes, passed the following resolution, viz:

"*Resolved*, That this Synod will agree to support the Theological Seminary, in Prince Edward county, Virginia; and that the articles reported by the committee on that subject, be, and they hereby are adopted."

Having adopted the above resolution, Synod proceeded to appoint Directors for the Seminary, in conformity to the articles agreed on: and the following Ministers and Ruling Elders were accordingly elected, viz:

Ministers:—The Rev. Wm. McPheeters, D. D.; Joseph Caldwell, D. D.; John Witherspoon; Joseph D. Kilpatrick; James Stafford; Colin McIver; John M. Wilson; John Robinson.

Ruling Elders:—Mr. Howell Reid; Dr. Thomas P. Atkinson; Frederick Nash, Esq.; Mr. James Daniel.

Since the adjournment of Synod, an event has occurred, which appears to furnish very gratifying evidence, that the blessing of God has attended the important Synodical measure above referred to. A gentleman from Philadelphia, who was providentially present, during the deliberations of Synod on the report of the joint committee in relation to the Theological Seminary, very anxiously waited the result; the consequence of which was, that the Lord opened his heart to contribute liberally, of his worldly substance, towards the support of the school of the prophets, which the Synods of Virginia and North Carolina had thus taken under their joint care. On Monday morning, he addressed a very polite letter to Dr. McPheeters, the Moderator of the Synod, expressing his high gratification at the result of the Synodical deliberations in relation to the Seminary; and enclosing a donation of one thousand dollars, with the expression of his desire, that it should be appropriated towards the establishment of a *permanent fund*, for the support of the Professors.

North-Carolina Telegraph.

Nor is this all the beneficence which this Institution has been so fortunate as to meet with. A gentleman of New-York, some fifteen months since, made a donation of $25.000 to it, fo the foundation of a Scholarship; that is to say, to be vested in some such way, that the proceeds might be sufficient to educate a pious youth at the Seminary. Mr. Wm. Galt of this city bequeathed 30 Bank Shares to it; amounting to about $3,000.

During the last year, we understand, private subscriptions were obtained to the amount of about $25.000. The funds are said to be about $60.000, which is loaned out on good landed security, or invested in productive stocks.

Richmond Compiler.

THE MILLENNIUM.

"AWAKE, THOU THAT SLEEPEST!"

Almost all judicious commentators have agreed that the Millennium, in the full and perfect sense, will begin at a period, not far from the year 2000. Christ referring, mediately at least, to this great event, says, "*Behold I come as a thief*;" i. e. suddenly, and sooner than the world will expect. By this declaration we are taught, that the duration of the two last phials will be comparatively short; and that the dawn of the succeeding day will be earlier than mankind have been accustomed to believe. But should we fasten upon the year 2000, as the period in which there shall be a complete accomplishment of the predictions concerning this wonderful event, how evidently is it necessary, that all the measures by which it is to be accomplished, should be now formed, and immediately begin to operate.—Should we, should all Protestant nations, awake out of our long sleep; and shake ourselves as mighty men; should we bring every heart and hand to this vast work; should we pursue it with a firmness which no thing can daunt, and an ardor, which nothing can extinguish; how uninterrupted, how rapid, how successful must be our progress, in order to find its consummation at the date assigned! Think of the changes which have taken place: how numerous; how vast; how wonderful, and how evidently indispensable. Think what it must be for so many millions of the human race to yield up their false systems of Religion: systems, gross and rank with corruption; hoary with the age of many centuries; bound to the soul with the chains of bigotry; and armed for their defence with the sword, the rack, and the faggot. Think what it must be for pride to bow; for the iron heart of avarice to dissolve; for ambition to feed no more upon blood; and for sensuality to wallow no longer in corruption. Think what it must be for private and public crimes to be no more, for falsehood and fraud, injustice and cruelty, to fly from the thrones of princes, and the habitations of men. How amazing must be the change, when the Romish cathedral, the mosque, and the pagoda, shall not have one stone left upon another, which shall not be thrown down: when the Popish, Mahommedan, Hindoo, and Chinesian worlds shall be created anew; and the voice of angels exclaim concerning each, 'Jehovah bless thee, O habitation of Justice, O mountain of holiness;' when a pestilential Simoon shall no longer waft decay and death over the moral wilds of Africa; and the soul throughout that vast continent be illumined by the beams of the sun of Righteousness, and quickened with life from Heaven; when Europe shall no longer convert her wide domains into a stall of slaughter; nor offer herself as a voluntary holocaust upon the altar of Moloch: and when the human wolves, which have so long prowled around the American deserts, shall assume the innocence and meekness of the lamb. What a transmutation must man have undergone, when there shall not be a tyrant nor a slave, not a jail nor a gibbet, not a dram shop nor a brothel, not a lie nor a theft, from the rising of the sun, to the going down of the same. How astonished must the earth be, how delighted the heavens, to behold the Sabbath dawn with serenity and peace upon Japan; and moving slowly and solemnly round this great world, shed its evening lustre upon California; and see the earth one vast altar, and the sky one magnificent temple of Jehovah, perfumed with incense, offered up by the immense congregation of man? Who does not discern that the centuries which will expire before the specified date, will be a stinted period for the accomplishment of such a work as this? Who will not rejoice and take courage, when he hears it proclaimed from heaven concerning this very work, "I, Jehovah, *will hasten it in its time!*"—*Dr. Dwight.*

REVIVAL IN BOSTON.

In this City, some special attention has existed for several months, particularly in the congregations assembling in Essex and Hanover street churches. It has also extended, in an encouraging manner, to the congregations in Old South, Park Street, and Green Street. There have been in all upwards of two hundred inquirers, many of whom have obtained peace. The present appearances, we believe, give as much promise of a continuance of the work, as at any time, perhaps more. We would affectionately remind Christians in other places, of our need of their intercessions. "Brethren, pray for us."

Rec. & Telegraph.

EXTRACTS FROM

PRESIDENT LINDSLEY'S ADDRESS.

To the Graduates of Cumberland College.

"Study, to improve all your time in the most profitable manner. Let your amusements be rational virtuous, seasonable, manly, and invigorating to body and mind. Let order and method, and system be adopted and rigorously maintained. Study hard while you profess to study. Relax at suitable intervals only to return with redoubled ardor to your books. Thus health, serenity of mind, elastisity of spirits, present enjoyment, future usefulness and honour will all be promoted and secured.

"Be not, however, the blind idolaters of genius or of science. Both may exist where not one lovely or commendable trait of character can be found. The loftiest intellect, without virtue, is but archangel ruined. In God only, do we behold the perfection of understanding, of wisdom, of knowledge, of holiness. And HE is that perfect standard which we are commanded to aim at. Religion, which requires us to be like God, constitutes the whole of moral excellence. And in proportion as religion influences the heart and life, will be the moral worth of any individual. There can be no principle of integrity, of truth, of kindness, of justice, independently of religion. No human laws, usages, institutions or opinions can, of themselves, ever render any man perfectly honest in all his dealings and transactions with his fellow-men. He has it continually in his power, *with a fair reputation too*, to mislead, deceive, defraud—and, in a thousand ways, to practise imposition. And he is continually tempted to do this, in a country where influence, office, money, are the objects of universal desire and ambition, and where *success* is regarded as the criterion of merit and talent. He may not be a thief or a robber in the eye of the law, or according to the ordinary judgment of men; and yet he may be habitually more criminal than either in the eye of infinite purity and justice; and would be so pronounced by any tribunal of perfectly honest men, who could take cognizance of all the motives, facts and circumstances. That man, who will take any undue advantage of another in a bargain, or in any mode whatever, would steal, or rob just as soon, if he could do it with equal honour and safety. Nothing does, nothing can, nothing ever will restrain any mortal from any indulgence, pursuit, gain or abomination which he covets, and to which no disgrace is attached, except the fear of God—or, what is the same thing, RELIGIOUS PRINCIPLE. The most ignorant pagans, as well as the most enughtened sages on earth, are restrained by this fear, or by this principle, whether they are conscious of it or not. I mean so far as they act from *principle* at all—and without reference to human laws or opinions. The salutary and restraining influence of religion extends, in fact, throughout the world. It is daily felt in all the relations of life. It is apparent in the whole texture and organization of human society. All the peace, comfort, virtue and felicity in the world, or which have ever been in the world, flow, and have flowed, from religion. In proportion as pure religion prevails in the same proportion do we behold human nature approximating the purity, happiness, dignity and glory of angels. And in proportion as it is any where neglected opposed, despised, in the same degree do vice, ignorance and misery abound. This is a *fact* obvious to every man's observation.

"It is absurd for any man to pretend to reject religion altogether, because he is, in spite of himself, religious or superstitious, in some form or other, whether his views be right or wrong. It is madness and cruelty, because, were it possible for him to banish religion from our world, he would put an end to civil government, to social order and to social existence.

"I shall not attempt to tell you what religion implies or inculcates; nor, of the many religions in the world, which is the best. The worst is better than none. I have no fear that any religion whatever will be preferred to the christian. I have no fear that any man who honestly and soberly examines the records and the charter of our religion, will ever fail to acknowledge its paramount claims, and to practise, at least to approve, its precepts. And this is all that I now urge. Study the Bible faithfully and prayerfully, and you will learn what true religion is. All who do this, with a proper temper and spirit, will agree in the essential points of doctrine, as well as in the essential rules of conduct. All who diligently study the Bible—from the Roman Catholic to the Quaker—will think and act alike in all things which are important and they will never contend about unimportant forms or questions. Were the Bible resorted to for our theology and our ethics, instead of human teachers or systems, all bigotry, fanaticism, uncharitableness and persecution would disappear from the christian world. Ignorance of the Bible is the prolific source, not only of error and superstition, but of all that demon spirit of party and sectarism which rages among those who profess the same faith, and which keeps asunder brethren of the same family.

"It assuredly ill-becomes those who are liberally educated to be illiberal and intolerant on the subject of religion, or to manifest illiberal hostility against it. Nor would such an anomaly ever be witnessed, were our scholars to study the Bible as carefully and profoundly as they study, or profess to study, human science and philosophy. Simply as an integral part of a liberal education, it demands the most thorough investigation. What right have men to dispute and dogmatize about religion, when, in truth, they know little or nothing of the Bible, which alone can teach it? Who is the self-sufficient bigot, that deals out anathemas against all who do not adopt the same peculiar phraseology, and the same ceremonial with himself! Who is the sneering captious skeptic, who is ever railing at the hypocrisy, the credulity, the superstition, the weakness, or the inconsistency of christians--as if these were the genuine fruits of christianity, or constituted any part of its character! Who is it that deliberately intrenches himself within the strong holds of his own understanding, and affects to yield to the dictates and discoveries of reason, and to do homage to the dignity of human nature at the expense of revelation! Who is it that denounces the Bible as containing unintelligible mysteries and dogmas--as imposing rules and precepts too strict and severe for frail humanity--as presenting sanctions, and threatening penalties, revolting to infinite justice and goodness! They are to a man ignorant of the Bible, and of the heavenly spirit which pervades it. They must be sent to school, before they can be reasoned with."

"If man was made to be religious---and that he was, universal experience proves beyond the possiblity of a doubt; if, without religion, he is both worthless and wretched--and that he is, the same experience as fully demonstrates; then is religion necessary, and equally necessary to all men. It is equally binding on all men---on the lawyer, the physician, the statesman, the soldier, the youthful student--as on the clergyman, the saint, or the sage of four score. It does not consist in particular acts or ceremonies, nor is it restricted, in its operations and influence, to particular times, places and occasions. It regulates the temper, reigns in the heart, and keeps alive the spirit of devotion, of purity and love, wherever we go, or whatever may be our worldly vocation. In every human pursuit or station, religion supplies the only true principle of action, and points out the only legitimate ways and means of success. Happy the man, who, in every undertaking, in every purpose, and during all his exertions and trials, can devoutly look to God for direction, for assistance, for wisdom, for a paternal blessing.

"Finally, be courageous. Dare to be honest, just, magnanimous, true to your God, to your country to yourselves, and to the world. Dare to do to others as you would have them do to you. Most men are cowards. They are afraid to speak and to act, when duty calls, and as duty requires. I recommend courage as a great and a rare virtue. Few men will suffer themselves to be called cowards; and yet they betray their cowardice by the very course they take to avenge the insult. A man may intrepidly face the cannon's mouth, and be an arrant coward after all. There is a higher, a nobler courage, than was ever displayed in the heat of battle, or on the field of carnage.

"There is a moral courage, which enables a man to triumph over foes more formidable than were ever marshalled by any Cæsar. A courage which impels him to do his duty- to hold fast his integrity--to maintain a conscience void of offence toward God and toward men, -at every hazard and sacrifice--in defiance of the world, and of the prince of the world. Such was the courage of Moses, of Joseph of Daniel, of Aristides, of Phocion, of Regulus, of Paul, of Luther, of Washington. Such is the courage which sustains every good man, amidst the temptations, allurements, honours, conflicts, opposition, ridicule, malice, cruelty, persecution, which beset and threaten him at every stage of his progress through life. It is not a noisy, obtrusive, blustering, boastful courage, which pushes itself into notice when there is no real danger, but which shrinks away when the enemy is at the door—It is calm, self-possessed, meek, gentle, peaceful, unostentatious, modest, retiring; but when the fearful hour arrives, then you shall behold the majesty of genuine christian courage, in all her native energy and grandeur, breathing the spirit of angelic purity, and grasping victory from the fiery furnace or the lions' den; when not one of all the millions of this world's heroes would have ventured to share her fortune.

"*I fear God, and I have no other fear*—is the sublimest sentiment ever felt or uttered by mortal man.

"May each of you, beloved youth, living and dying, be enabled, in sincerity, before the Searcher of hearts, to exclaim.—I FEAR GOD, AND I HAVE NO OTHER FEAR."

ENCOURAGING PROSPECTS IN SYRIA.

The Boston Recorder and Telegraph of last week contains a very animating letter from the Rev. William Goodell, one of the American Missionaries in Syria. From the extracts which we insert below it will be seen that God has greatly blessed the labors of his servants in that field, and among other tokens of his favor, has given them one convert of distinguished talents a man who bids fair to be instrumental of eminent good to Western Asia, We have before published a short notice of this interesting Arab, and our readers may expect soon a full and particular account from the pen of Mr. Bird. Mr G's letter is dated Beyroot, March 12, 1826 ---*N. Y. Obs. & Chron.*

"It was a great grief to Brother Fisk that he had labored so long without seeing any saving fruits of his labors among the natives. Had he lived to this day—but 'God provided some better thing for him." We have seen what he so much desired to see, viz. the operations of the Holy Spirit in Syria. Several individuals have for some months been in a more inquiring state of mind, and one, we have more than ordinary evidence to believe, is truly born from above. With the talents and the spirit of Luther, he has taken a bold stand on the Lord's side amidst ridicule, reproach and persecution; and enjoys the blessedness of those, who have all manner of evil spoken against them falsely for Christ's sake. If he had become a murderer or a thief, or had embraced the Mussulman faith, the enmity excited, or the torrent of abuse poured forth, would probably have been nothing, compared with what exist at present. No means are left untried, no promises or threatenings are withheld, to induce him to recant his present principles, but all to no purpose. He speaks boldly in the name of the Lord in the presence of great and small, although "they go about to kill him," and he dare not even receive a cup of coffee from many of them, lest it should contain poison. We may indeed be disappointed, but we entertain high hopes of his future usefulness; and trust, that "he is a chosen vessel under God, to bear his name before the Gentiles, and kings, and the children of Israel."—May the grace of our Lord be exceeding abundant towards him, and O that the fire, which, we believe, has

descended from the sacred altar, might catch from heart to heart and purge away the dross of this whole community!

"We hope that the wife of the English Consul has become truly pious. She is much changed, if not renewed. When we came here, she was a bigoted Roman Catholic, being an Italian lady, and having been educated with strong prejudices against Protestantism. We have also much reason to hope, that an English lady who came to this country about a year ago, full of gaiety, and entirely thoughtless, has chosen the good part, which shall never be taken away from her. All these things are encouraging.

"Our schools are all in a prosperous state. We have recently established a school for the Jewish children in Beyroot. Once it seemed impossible, the Jews looked upon us with so much jealousy; but frequent intercourse and much conversation with them has softened their prejudices and secured their confidence.—Do not cease to pray for us in relation to all the objects of our mission."

MISSION AT BEYROOT.

Attack of the Greeks---Visit of the Bedouins.

The Rev. Mr. Goodell, American Missionary at Beyroot, in Syria, writes to the Secretary of the A. B. C. F. M. under date the 8th of April, that the labors of the missionaries at that station had been interrupted for three weeks in consequence of an attack of the Greeks upon Beyroot. On the 18th and 19th of March, twelve Greek vessels came into the harbor, and landed 500 men, who commenced an attack upon the city, but not being properly supported by the ships, were repulsed by the Turks. After remaining some days in the neighbouring country pillaging and carousing, they departed, but their places were soon supplied by a body of troops, consisting principally of Albanians and Bedouins, sent by the Pacha of Acre, to assist the Turks in repelling their invaders. These Bedouins immediately commenced plundering every house into which they entered. They broke into Mr. Goodell's house, cutting down the door with their hatchets, robbed him of several hundred dollars, and compelled him to retire for safety with Mrs. Goodell within the walls of the city. Finally, however, in consequence of the prompt and efficient measures adopted by the English consul, he recovered his money, and at that date, tranquility was in some measure restored. Mr. G. thus speaks of the influence of these disturbances on the missions.

N. Y. Obs. & Chron.

"How this mission will be affected by these civil commotions, it is impossible to say. Our schools in Beyroot are of course suspended for the present. But the protection we have afforded to many persons, of all the different Christian sects, appears to have made a favourable impression. Within a few days, we have also had evidence that the truth is prevailing; that some of the good seed sown is springing up, and that the little leaven, which has been cast into this mighty mass, is spreading. We bless God that we were brought here, even though we should now be destroyed. We believe the good work will go on, though we should be cut off. We commit our way to the Lord, and in his faithful hands leave our souls and our bodies. I believe the feelings of us all are expressed by the prophet;---"Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."

REVOLUTION IN TURKEY--MASSACRE OF THE JANISSARIES.

Some notices of the late revolution in Turkey, which ended in the massacre of the Janissaries, or standing army of the empire, and the substitution of troops disciplined like those of other European powers, have already been published in the papers, but like all accounts from that part of the world they contain much of doubtful authority. The following is from the pen of our countryman Professor King, who was in Constantinople at the time, and may doubtless be relied on as correct. The letter is dated Constantinople, June 23d, and is inserted entire in the Missionary Herald for November. The present Grand Seignor appears to be a man of uncommon decision and force of character, traits which he has had occasion to exhibit more than once in the troubles brought upon him in his war with the Greeks.

N. Y. Obs. & Chron.

"Dear Sir,—I left Smyrna the 14th inst. and arrived at this place last Thursday, just at the time of a most important revolution, which is taking place in the Turkish Government.

The Janizaries, who have been a very formidable body, to which Sultans themselves have been obliged to submit, are now completely put down in the capital, and in all probability, will be so in every part of the Ottoman empire. Their fall has been occasioned by their Grand Seignor's endeavouring to introduce the military tactics of Europe, to which the Janizaries have ever been strongly opposed.

On the 15th, as I have been informed, they assembled at an early hour, to the number of eighteen thousand, and demanded the heads of the Grand Vizier, the Sheikh Islam, and some others. The Grand Seignor refused to comply with their terms, and ordered them to disperse. This order they did not obey; but persisted in their first demand. After much parley, the Sultan brought out the holy standard, and called upon all true Mussulmans to flock around it. On seeing this, some of the Janizaries came over to the Sultan. The greater part of them, however, remained firm to their purpose.

"The Grand Seignor then called upon the Sheikh Islam, to say, whether it was lawful for him to destroy them. On being answered in the affirmative, he required a written order from the Sheikh Islam to that effect. This being given, he opened upon the rebels a fire of cannon, which they little expected, and were little prepared to receive. Their immediate dispersion was the consequence; and they all fled to their barracks, which the Sultan ordered to be set on fire, placing guards in every direction, to cut down all who should attempt to escape. The attack was so sudden and so energetic, that they fell an easy prey to the sword, and to the flames. This was the first decisive blow; and it struck with terror all the Janizaries who remained. Many have since been put to death by the sword, and by strangling, and many have been exiled.

"It is supposed that about seven thousand have been slain. The work of death is still going on. I was told, that two hundred and fifty were strangled and beheaded, the day on which I arrived. Great stillness seemed to reign throughout the city."

From the N. Y. Obs. & Chron.

ASAAD, THE ARAB CONVERT.—In the letter from Mr. Goodell, quoted on our first page, there is a short account of Asaad, an Arab convert, and a man of distinguished talents, residing near Beyroot. In his Journal under date of the 10th of April, nearly a month later, Mr. G. says:—

"Asaad has again fallen into the hands of the enemies of the Gospel, who threaten his life. We have some fears that he will suffer martyrdom, and have a daily prayer meeting on his account. His youngest brother will probably be obliged to leave his father's house, in consequence of adopting the same views of divine truth. He has already been beaten, and threatened with every thing terrible. But though his understanding is convinced, he does not yet appear to have felt, like his brother Asaad, the power of religion in his own soul. Never has this mission called more loudly for the prayers of God's people."

Under date of May 31, Mr. G. writes:

"Mr. Bird has sent very copious journals of Asaad; should they reach you, they will fill you with joy. Poor Asaad we are told, is now in prison, loaded with chains, and sadly beaten every day for the sake of Christ, by order of the Patriarch.—We have never before seen so much to encourage us to speak to these people. *Truth cuts here like a two edged sword.*"

Communicated for the N. Y. Obs. & Chron.

BOSTON MONTHLY CONCERT.

Boston, Nov 7, 1826.—I was present at the Monthly Concert last evening. This meeting is composed of the five orthodox Congregational Churches. The Baptists meet by themselves.—There is also the commencement of a meeting of Episcopalians for the same purpose. It is conducted by very respectable individuals, and though small now, promises to enlarge its sphere.

Mr. Evarts stated that a joint letter had been received from Honoruru dated March 10th, and a private letter from Mr. Richards, dated May 9.—This last date is five months later than any before received. The joint letter mentions as sources of great joy and encouragement to the Missionaries, the information they had received from the country, of the proposed union of the American Board and the United Foreign Missionary Society; the establishment of a National Tract Society, and the prosperous operations of the National Bible Society, the Colonization Society, Education Society, &c.—They say, in regard to their own mission, that 20,000 persons are now in the islands under a course of instruction of some sort. Two thousand observe family and private devotion; and many persons, among whom are a considerable number of the most powerful chiefs, are apparently pious. The Missionaries mention, and promise a full account of a series of riots by the crew of the United States national schooner Delphin, Capt. Percival, in which the lives of the Missionaries had been threatened, their houses attacked, as well as the houses of the chiefs, and repeated personal indignity offered, especially to Mr. Bingham. These barbarities seem to have been worse, as they were longer continued, than those by the crew of the English merchant ship Daniel. They arose from the same cause. A representation of the matter will, I sincerely hope, in due time, be made to the Navy Department, when Capt P. will have an opportunity to offer his defence, to the government and the American people. It is here worthy of remark, that the officers of the Russian ships, and their numerous crews, who spent some time at this island; and Lord Byron, with the officers and crew of his frigate, not only treated the Missionaries with decorum, but with marked respect and kindness.

A letter from Mr. Chamberlain mentions the annual examination of the schools of Honoruru.—The schools were assembled from within the distance of fourteen miles. The number of Schools was 69, native teachers 66, scholars 2403. The improvement was pleasing. A translation of Matthew had just been completed by Mr. Bingham, and another by Mr. Richards. Karaimoku, the chief man of the islands, and distinguished benefactor of the Missionaries, was very sick. He was for 20 years prime minister to Tamehameha, then filled the same place during the reign of Rihoriho, and now is, by general consent, Regent and head of the Government. He has been the chief instrument in preserving quiet in the islands in times of danger. The Prince, heir to the government, is 13 years, and the princess, his sister, 12 years of age.

These particulars will, it is presumed, appear more at large in the Missionary Herald for December, which work should be attentively perused by all who wish to be acquainted with the foreign missionary operations of this country.

THE WESTERN
Luminary.

Two Dolls. per ann. if paid in 6 months.

LEXINGTON, KY.
WEDNESDAY, DEC. 6, 1826.

TO OUR PATRONS.

New subscribers are informed, that in consequence of the unexpected addition, which has recently been made to our list of names, we are unable to furnish the paper farther back than No 20, (the 15th of November.) We have had an accession of between 500 and 600 new subscribers during the summer and fall. This expression of public approbation in favor of the manner in which we have conducted the Western Luminary, encourages us to persevere, with the hope that it will ere long have such a number of patrons as to ensure its permanent support. We would again remind our friends, that we have not the profits from advertisements, which are the principal support of the political papers of the country; and, consequently, that we need a very large subscription list, with punctual payments, to enable us to meet our necessary expenses. The single article of paper costs us about twelve dollars every week; and many weeks we do not receive from our subscribers enough to pay for this one item. It requires the constant services of several persons to prepare the type, and perform the other operations of the printing office. We have besides, a pretty large family to provide for; which, in a place like Lexington, (although every thing is comparatively cheap) costs no inconsiderable sum.

We make this statement, not for the purpose of exciting the compassion of our friends, but for the purpose of assuring them that we are not *getting rich* by our business. We feel thankful that, (if our heart deceive us not,) we are not *anxious to get rich;* but we do desire to have such a support for our paper as to *keep us from* pecuniary embarrassments.

We tender our thanks to our numerous friends in Kentucky, Tennessee Alabama, Mississippi Illinois, Indiana and Ohio, for the interest they have taken in the support of our paper. Many friends of the paper, we believe, have not solicited subscriptions, from an apprehension, that they would be considered responsible for all the names they should send us. We now inform them, that we only expect them to use due diligence to collect from their subscribers; and should any be lost, we expect to sustain the loss.

We also request of all the friends of the paper, who feel disposed, and have it in their power, to render us any aid in this way, that they give it in the course of the present month; and forward to us the names of new subscribers by the first of January (or as soon as convenient,) so that their subscriptions may commence with the beginning of the year.

Post-masters and other agents, who have received, or may receive money for us, are requested to forward it by mail, whenever they may have to the amount of *five or ten dollars.* (United States Notes.) Distant subscribers, (for the present year) who may not have an opportunity of paying us, or our agents, within the first six months, will not be charged more than two dollars, if paid within the first eight months; but we hope payments will be made as speedily as possible. Those who have not yet paid for the 1st and 2nd years, will be charged two dollars and fifty cents, in specie, for each year.

The readers of the Western Luminary have seen in what manner it has been conducted since we became its Editor. We have uniformly pursued that course which our own conscience and judgment approved; and have, to the utmost of our feeble abilities and attainments, endeavoured to make it an interesting and useful journal, not only to the Christian of every denomination, but to every friend of literature and good government in our country. It is our purpose to continue our labours, with the same spirit and views which have so far been operative upon us.

THOMAS T. SKILLMAN.

For the Western Luminary.

BRIEF EXHORTATIONS TO THOSE IN THE GOSPEL MINISTRY.

[*Continued.*]

RELIGIOUS ENTERPRISE.

Learn to cultivate a spirit of high religious enterprise, in those heaven-originated plans of the day, which have for their object, the diffusion of salvation and happiness, through an accursed world. The times in which we live, are demanding great exertions. The mighty machinery of the gospel, is multiplying its power, and enlarging and extending its influence, by means of a thousand blessed institutions which are labouring to effect the redemption of lost millions, and the ushering in of the glory of the millennium. Upon you, as well as upon every one who like you has become thus entirely and exclusively devoted to this cause, is made an imperious demand for assistance, for the contribution of your zeal, your talents and your energies, to give a steady and successful impulse to the movemets of this sublime spiritual machinery. Refuse not your help, because you may have had no agency in originating those blessed institutions. Working through these you multiply your power for doing good. Cordial combination is the secret of effect. And the little influence which you may cast in, and unite with those tributary streams of influence, which may flow from other sources, may do more good than a long life of personal exertions; yea, may send down a tide of blessings through all succeeding generations.

DECISION OF CHARACTER.

Again, cultivate decision of character—I mean that which arises from confidence in your own judgment and plans, and from an humble reliance upon God; that shews itself in a firm, steady, and persevering constancy, which nothing shall overcome; that will carry you forward in your duty, undiverted by the frowns and flatteries of men:—that is ready and prompt to act, whenever duty calls, and will make every thing give way to the great object of your pursuit—friendship, ease, earthly goods, reputation, and even personal safety. Indecision is the offspring of timidity, shame and indolence; and is a character peculiarly unfortunate, for the arduous, responsible and indefatigable labours of the ministerial office. The life of an undecided man, is made up of petty difficulties and troubles—at every step he is balked, and at every trifle he is wretched:—his mind is divided—his energies are wasted for want of concentration, and in the end but little is accomplished. Be not obstinate; but be firm—be decided. Let no circumstance divert you from your duty. Remember your time is short. Remember the judgment seat of Christ is before you

PUNCTUALITY.

Again, cultivate habits of punctuality. Never make an appointment, whether in your public or private capacity, that you will not strictly fulfil, at the place and time. The habit of punctuality, is of inestimable importance to a preacher of the gospel; it most effectually conspires to introduce a beautiful order and harmony into all his arrangements—it necessarily creates confidence in the minds of the people—who get imperceptibly to honour him as a man of his word—a man who is to be depended upon in whatever he promises. On the other hand, want of punctuality, is sure to be followed by unhappy consequences; it produces hurtful irregularities; it throws ministerial duties out of their proper times and places; it begets disorder in the mind of the preacher, and from his mind carries it into all he does. It sinks him in the estimation of the people, who will soon begin to regard him as a man not of that strict veracity which becomes the holy office: their respect for him diminishes: his influence among them is weakened, and of course his usefulness extensively impaired. Besides, this want of punctuality in their preachers imperceptibly communicates itself to the congregation; for when they get to believe that his appointments are not to be depended upon, they will not be particular as to punctuality in attending them; and where the evil of its pernicious influence stops, no one can tell. I would particularly impress upon your mind this important duty in reference to the meetings of ecclesiastical judicatories. Let it be a rule which shall remain through life unbroken, (except when prevented by providential circumstances) never to be one moment behind the precise time appointed for such meetings; and never to be absent at any time from its sessions, and the faithful discharge of its various business. This is a rule, which you should make a matter of most solemn conscience to adhere to through life, with unshaken constancy. The important and multiplied business of a church judicatory—the authority of its decisions, and the extensive influence it has upon the interests of the church, demand the punctual attendance, and the concentrated light and wisdom of all its members. Besides there is a blessed motive for punctuality at those meetings, in the privilege you enjoy, of multiplying with great effect your power in doing good, through the influence and authority which these assemblies combine. Whilst, on the other hand, want of punctuality, only diminishes or paralizes the energies of these bodies, and presents an example most pernicious in its effects—calculated to seduce others to the same neglectful practice, and to destroy the efficiency of ecclesiastical judicatories. Be punctual in these things for Christ's sake, and thus guard against the incalculable harm, which even one bad example on this point may produce.

[*To be continued.*]

ANTI-SLAVERY CONVENTION.

At the meeting of the American Convention for promoting the abolition of slavery, held in Baltimore last week, delegates were present from North-Carolina, Virginia, Tennessee, Maryland, Delaware, Pennsylvania and New York. From the information communicated, it appears that there are now 28 societies in North-Carolina, a number in Virginia, 5 in Maryland, 40 in Tennessee, and five in Pennsylvania.—Among the measures adopted by the Convention were the following.

1. It was resolved that the Convention would approve of an adequate appropriation of the public revenue of the United States; for the voluntary removal of such slaves as may hereafter be emancipated, to any country which they may select for their future residence.

2. A memorial to Congress praying for the abolition of slavery in the District of Columbia, was adopted; and it was recommended to the friends of emancipation to encourage, in their respective vicinities, the measure of adopting and forwarding petitions for the abolition of slavery in the District of Columbia.

3. It was recommended that exertions should be used to procure the passage of laws in the several states, for preventing the separation of the families of slaves by sales of a part of them, for regulating and enforcing their marriage contracts, for abolishing all restriction upon their education, and for establishing schools for their benefit.—*N. Y. Obs. & Chron.*

VIRGINIA vs. SLAVERY.

It is too common for writers in the Northern States to reproach our southern brethren indiscriminately with an attachment to the system of slavery. The truth is, that in many parts of the southern country, and particularly in Virginia, the Slave trade was denounced, almost unanimously, by intelligent men, as an inhuman and impolitic traffic, long before a single voice was raised in Great Britain or the Northern states for its abolition. The discerning politicians of the Old Dominion, more than half a century ago, saw clearly the ruinous tendency of the whole system, and implored the British parliament in vain to stop its progress. In an address of the house of burgesses of Virginia to King George in 1772, they use the following language. *Ib.*

"The importation of slaves into the Colonies from the coast of Africa, hath long been considered as a trade of *great inhumanity*; and its encouragement, we have too much reason to fear, will *endanger the very existence of your majesty's American dominions*

"We are sensible that some of your majesty's subjects in Great Britain, may reap emolument from this sort of traffic; but when we consider that it *greatly retards the settlement of the Colonies with more white inhabitants* and may in time *have the most destructive influence*, we presume to hope that the interest of a few will be disregarded, when placed in competition with the security and happiness of such numbers of your majesty's dutiful and loyal subjects.

"Deeply impressed with these sentiments, we most humbly beseech your majesty to remove all those restraints on your majesty's governors of this Colony, which inhibit their assenting to such laws as might check so very pernicious a commerce."

THE DECLARATION.

The following stroug paragraph was stricken out of the draft of the Declaration of Independence, as proposed by Jefferson and approved by the select committee to whom the subject had been referred. We wish that it had been retained. It might have acted as an obstruction to the increase of our black population, which now so fearfully presses upon some of the states; and besides it would have stood in perpetual remembrance of the fact, that the slave trade was not an American institution, or approved of by the early inhabitants of these states.

"He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobium of infidel powers, is the work of a *Christian* king of Great Britain. Determined to keep an open market where MEN should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which *he* has deprived them, by murdering the people upon whom he also obtruded them; thus paying off former crimes committed against th *liberties* of one people with crimes which he urges them to commit against the *lives* of another."

Niles.

GERMAN REFORMED CHURCH.

The Synod of the German Reformed Church, at their late meeting in Fredericktown, (Md.) unanimously determined upon the establishment and support of a Missionary Society, to be exclusively devoted to the interests and prosperity of the German Reformed Church. They also r solved to issue a periodical publication, to be called "THE RELIGIOUS AND MISSIONARY MAGAZINE OF THE GERMAN REFORMED CHURCH." *N Y. Obs. & Chron.*

NEW BENEVOLENT INSTITUTION.—It is proposed in Baltimore to raise a fund to give employment to poor females of good character. It is believed that by securing to industrious women good places as servants, or a ready sale for their manufactures, an asylum in sickness, and a place of instruction for their children, they will be less exposed to suffer by the negligence of vicious husbands, and that many families may be saved from ruin.

N Y. Obs & Chron.

POPERY IN SOUTH AMERICA.—The revolution in South America has already greatly weakened the power of the Pope in that country, and from the remarks of the Rev. Mr. Brigham in the last number of the Missionary Herald, it seems probable that a blow will soon be given, which will sever the Western continent forever from his dominion. Let our Bible and Tract Societies be well supported, and the emancipation of the southern republics will soon be complete. *Ib.*

AN ANACONDA.

A serpent of this curious species, of which so many extravagant stories have been published, has been imported into this country within a few days, and is publicly exhibited at Mr. Peale's Museum in Broadway, where it cannot fail to attract attention. It is a native of the island of Japan, and was brought away when quite small, in company with another, which unfortunately died on the passage. It has now grown to the length of about thirteen feet, and measures eight or ten inches round the body. Its teeth are sharp and numerous, but it is not in the least degree venemous, killing its prey by crushing it in its folds. The vertebræ of the back bone are capable of extension and contraction, by which means serpents of this species, when of full size, easily break the bones of large animals.

When they have killed their prey they swallow it whole, even if it be of the size of a deer. They then remain in a torpid state for several hours.

The serpent now exhibiting is so young that he is fed on small animals, such as rabbits, which are never masticated or divided, but are taken in entire. Great care is necessary to guard him against the severity of our climate, a fire being constantly kept in the room, night and day, to support the temperature of the air. He is cautiously secured, and the spectator has nothing to apprehend, as the animal is also very mild and harmless.—*D. Adv.*

STEAM-BOAT EMERALD BURNT.—The elegant steam-boat Emerald owned by Mr. William Gibbons, and which has been running between New York and New-Brunswick, was burnt to the water's edge while lying at the dock at the last mentioned place on Saturday night last. The fire had made so much progress before the alarm was given, that the crew escaped with difficulty, leaving their clothes behind. We are informed that the Emerald cost about 75,000 dolls she was nearly new, and probably equal to any boat which has recently floated on the New York waters. We learn that the boat was not insured.—*Elizabethtown Journal.*

BEER FROM POTATOES.

The German papers state, that professor Volker, at Erfurt, has discovered the making of beer from potatoes, which is superior to that made from barley. This beer is easily kept, and is made without hops, unless it is wished to make it taste bitter.—It may be prepared in all seasons of the year, and can be sold cheaper than the other beer.—This discovery presents moreover a great advantage; that of preserving, for many years, the substance of the dry potatoes, without danger. The professor has obtained a patent for this discovery, and has already put it in use in many places with great success.

SALT.—Mr. Russel, in his Tour in Germany, says, If the experience of Austria and Silesia be correct, wood will not burn when fully impregnated with salt. Learned societies have recommended that the wood to be used in roofing should previously be saturated with salt, in which state, they say, it will resist fire as effectually as either slates or tiles will do. Mr. R. says, the wood, which supports the vaulted roofs of the salt mines of Wielieyka in Poland, is now a hard rock; and he was assured that the dead bodies of animals and men, which remain in the salt caverns, do not putrify, but become as dry and hard as mummies.

A large Eagle was lately killed in Coos County, N H. by a Mrs. Cooley. Hearing a noise among the geese, she went out and found it was occasioned by an Eagle, that had seized the gander, and was bearing it away vi et armis. On her approach, the Eagle retreated a short distance, and then advanced and attacked her with great fury. By one or two blows with a half inch stick, she finally silenced her antagonist.—The wings, stretched out, measured over 7 feet, and the claws were such, it is stated "as would make most women shudder to look at, who had been thus exposed."

Mr. Robertson, of New-York, lately made another aerial excursion, in company with a lady. About fifty thousand persons were assembled at Castle Garden, to witness the ascension. He descended one hour and twenty minutes after, 25 miles distant, in safety.

We learn that the late editor (Mr. Carter) of the U. S. Literary Gazette, contemplates the establishment of a seminary for the instruction of persons who intend to become teachers of youth. Such a seminary would be of practical utility, and we have confidence in the ability of Mr. Carter to superintend it.—*Bost Pat.*

A school for the education of children of colour has existed in New-York since 1787. More than 3000 children have been educated in it and the master says he does not know of any one who went through its course of education that was afterwards convicted of a crime.

BENEFIT OF CANALS.

A gentleman from Caledonia county, Vt. a few days ago informed us he could send the produce of his Farm to New York, cheaper than he could to either Boston or Portsmouth markets, notwithstanding the distance from his house to New York was three hundred and fifty miles, to Boston 170 miles, and to Portsmouth only 150 miles. He stated he lived 80 miles from Burlington, and that he could get his produce sent there for 16 dols. a ton and from Burlington through Lake Champlain, the Northern Canal and Hudson River to New York city, for 5 dols. making 21 dols. in all to New York. He had to pay at the rate of 20 dols. per ton for every 100 miles transportation to Boston or Portsmouth, which is at the same rate that he has to pay to Burlington. The freight of a ton to Boston at that rate costs him 34 dols. and to Portsmouth 39 dols.—*Portsmouth Journal.*

It is computed that Long Island sends $70,000 worth of eels and clams every year to the New-York market.

FRIDAY NEXT, eighth day of December, (inst.) is the day appointed by the Governor, for the execution of Reuben Rankin, now in the Bourbon Jail, for the murder of John Blake.

Western Citizen.

ROBERT HALL,

Charged with the Robbery of John Blake, at the house of Reuben Rankin, is convicted of the charge, and sentenced to the Penitentiary of this state for the term of two years. *Ib.*

MARRIAGES.

In the city of St. Augustine, East Florida, the 10th ult SAMUEL BLAIR, Esq. formerly of Lexington, Ky. to Miss SELENA SMITH eldest daughter of Waters Smith Esq. late of N. York.

At Port William, Mr. WILLIAM HAWKINS of Georgetown, to Miss JANE BUTLER.

In Harrison county, DANIEL MCCARTY PAYNE, Esq. Attorney at law, of Lexington, to Miss ZELINDA ANN daughter of Capt. John Smith.

From the Connecticut Observer.

PRAYER.

"*Pray without ceasing.*"

Prayer is a duty expressly enjoined and every where implied throughout the pages of the sacred scriptures. If, however, the precepts of revelation were entirely silent on this subject, the real christian would never question the duty nor neglect the practice; for as breath is the unequivocal expression of animal vitality, so prayer is the spontaneous act of the renewed heart. It is a duty too, concerning which, christians, amid their wide and fatal dissensions on other points, have never doubted; but have unanimously agreed to recommend it, in some form or other, to their respective denominations, as alike agreeable to the command of God, and adapted to our condition as needy sinners. Still if we approach nearer to examine the daily lives of many, who are so willing to lend their assent to the injunction of the apostle, we shall sometimes discover a mournful inconsistency between the truths they acknowledge, and the practice they adopt. They consider it no more than decent, to allow every thing, which the Bible contains, to be true, but are not at all aware of their guilt in refusing to reduce their opinions into actual operation.

You may live on terms of domestic intimacy for a long time, with some who profess to love God supremely, and yet be wholly unable to discover that they have any portion of time consecrated to devotion, or ever offer a single petition to their Father who seeth in secret. Others, you may find, whose consciences will not remain silent under the entire neglect of this duty, and who therefore endeavour to satisfy themselves with offering up a few hasty and half conceived petitions, while they remain on the couch of repose, oppressed with the drowsiness of the morning, or composing themselves to sleep after the fatigues of the day. Others go a little farther than this, and if they are not too much hurried, will sometimes in the morning and sometimes in the evening, endeavour to collect their thoughts for a moment, and then address a few unmeaning petitions for pardon and grace. Others, again, have a brief portion of time, perhaps fifteen minutes in the course of the day, expressly devoted to prayer, but these seasons are so frequently selected from hours when the body and mind are alike unfitted for this serious duty, are so often neglected for the most trivial causes, and are observed with so much reluctance and so little spirituality, that they make little impression on the worldliness and levity which are the distinguished characteristics of the life.

Now, whatever interpretation we give to the words of our motto, it is very evident that these persons do not, "pray without ceasing;" that they have little of the form, and less of the spirit, of devotion. It is utterly impossible that such careless petitions should keep alive the christian graces, or give animation to christian hope. But you labour in vain to awaken their devotions, by telling them of the injury they are doing to their souls, &c. of their loss of spiritual comforts, for of these they have little conception, and no desire; and your words fall as powerless on their ears, as do the charms of eloquence on the ears of the deaf. Satisfied with the belief that they have religion enough to secure their salvation, they are ready to consider all further efforts as superfluous, and greater acquisitions, unnecessary.

If, however, we can gain no access to their better feelings, we may address this consideration to their selfish fears; that this state of mind is one of the surest evidences that they do not possess even that small degree of piety with which they are so willing to be contented. For it is to my mind a truth, sure as demonstration can make it, that he who sincerely loves God, will have frequent and stated seasons of communion with him. No truth in mathematics is more unquestionable, than that we love the society of those to whom we are attached, and wish to be in their company as often and as long as possible. If, therefore, we do not love to pray to God, we have little evidence that we love Him. True it is that we may find excuses enough in the want of time, the hurry of business, and the circumstances around us; but it is no less true, that sincere love for this duty would induce us to break through every difficulty and sacrifice much of intellectual progress, or of worldly advantage, for the sake of this privilege. Yet strange to say, many who call themselves christians, seem to place the duties of religion in a station entirely subsidiary to their other employments, and would esteem themselves guilty of fanaticism, or at least as weakly superstitious, were they to permit their worldly interests or pleasures to give way to the calls of religion.

Prayer is the source of all piety and usefulness. To substantiate this position, it is unnecessary to do more than to state the simple evidence of fact, and appeal to the experience of every reader for its truth. Open the biographies of those men who have adorned religion by the holiness and benevolence of their lives, and you will find that they have been eminently men of prayer; devoting whole hours each day to this sacred privilege.

Look around now on that circle of christians within your observation, and point out the man who takes little interest in the truths and prosperity of religion, who habitually indulges tempers at variance with our meek and holy religion, who is ever ready to look with suspicion on all that seems like zeal in the cause of Christ; he seldom visits his closet, and when there, finds little to interest or to detain him. Look at another who has no higher aims than the preservation of a regular and sober life, who becomes gradually assimilated to the world around him, who thus spreads a secret but deadly moral pestilence on all whom his influence can affect; he is not a man of prayer.

Turn now to the man whose life is characterized by the manifestation of the christian graces; who is humble, patient, spiritual; he often frequents his closet, and there finds much to delight and improve him. Look once more at the man who is unweariedly engaged in his Master's service, in whom every benevolent scheme finds a sincere and useful friend, who kindles up the light of seriousness and devotion in his associates, and spreads a moral verdure and beauty wherever he goes: He is a man of prayer. Observe the minister who devotes himself with singleness of heart to the appropriate duties of his sacred office, and the faithfulness of whose preaching is attested by multitudes of penitent returning sinners: He is a man of prayer. Behold the man who visits the abodes of poverty, guilt, and sickness, to administer relief, or reproof, or consolation; who foregoes the luxuries of life to take the "gauge and dimensions of human misery," who labours with zeal in the humblest works of charity, though the voice of praise never cheers his efforts, nor celebrity can reward his toils: He is a man of prayer. But why search abroad for proof, when we can find demonstration in our own souls; for every sincere christian well knows that his graces have flourished or decayed, with his care or his negligence in cultivating a spirit of devotion.

But the good which the man of prayer is able to effect, is neither limited by the labour of his hands, nor contracted within the narrow sphere of his personal influence. For we meet in the pages of the sacred volume with many promises, most express and unconditional, that blessings shall descend in answer to the prayer of faith. Here then is opened a field for the operation of benevolence, vast as the world and boundless as eternity. However obscure he may be, there is not a child of sorrow, or of guilt, or of need within the wide limits of the globe, whom he cannot reach with his prayers. As nothing is too vast, nothing too minute for the providence of God, so nothing is beyond the influence of the praying christian. His country and his friends, the church and the world, he will often present to the throne of grace, and may call down blessings upon them, that shall endure, long after he has slumbered in the grave.

Whoever, therefore, would adorn his christian profession by a life of holiness; whoever has formed the noble resolution of living to that purpose for which God created him, and of devoting his life to the deeds of benevolence, let him cultivate a spirit of devotion. Prayer and pains, by the grace of God, can do any thing: but without prayer the pains will never be taken, nor without prayer would they ever be effectual.

NATIONAL PREACHER.

The number for October consists of a sermon, from Psalms 130: 2—by Rev Gardiner Spring, D. D. New-York. The subject is, "Internal Evidences of Revelation." We quote the following from the Introduction. *Connecticut Obs.*

"The Abbe Winklemann, perhaps the most classical writer upon the fine arts, after descanting with great zeal and eloquence upon the perfection of the art of sculpture, as exhibited in the *Apollo Belvidere*, observes, with great enthusiasm, in recommending it to the admiration of those who would become eminent artists—Go and study it; and if you see no peculiar beauty in it to captivate you, go again; and if still you discern nothing, go again, and again, and again, until you *feel it;* for be assured it is there. To every lover of moral science we would say of the Bible, If he does not see the evidence of its divinity at the first glance, let him look again; and if he does not see it at the second or third perusal, let him look again: and if he fails to see it even then, let him still examine,—for he may be most confidently assured, that the evidence is there to be found."

Revivals.—The Editor of the Western Recorder, speaking of the revival in the western part of N Y says, that in three several towns in Oneida county, the number of hopeful converts may be stated at about 250, 450, and 500. *Ib.*

ANNALS OF INTEMPERANCE.

A writer in the N Y Observer, in closing an account of the awful end of a Drunkard, says,—

"Does this story fall into any drunkard's or semi-drunkard's hands? Let him pause in his downward career: and if not quite benumbed into utter insensibility, if he has any pity left for himself for his family, for his be-

dy or his soul,—let him not say "a month," or "a fortnight," but escape from the jaws of the destroyer without one hour's delay

Does it fall into the hands of a man who has tippled and tasted till he begins to love? Let him know that he stands on the verge of a precipice, at the bottom of which is the bottomless lake; that his foothold begins already to give way, and that his only safety is, to flee far and fast away without a moment's hesitation.

Does it fall into the hands of a man who gives or vends the intoxicating draught to drunkards? or of one who distils for vending? Let him remember that he stands behind poor blind men, pushing them forward towards this fiery precipice, and that in the last day, when they are dragged up from the pit to the Judgment bar, his skirts will be found red and reeking with their blood!"

LOTTERIES.

Upon this subject, the Governor of Vermont in his message, holds the following language:

"For more than twenty years past the legislature of this State has uniformly manifested its disapprobation of raising money by lotteries for any purpose whatever. Last session, large sums were offered for the privilege of selling tickets, and drawing lotteries in this State: but every proposition of the kind was rejected, and it is believed, the great body of our citizens are in sentiment opposed to raising money that way; indeed, the principles of morality in Vermont must suffer a sad decline, before this species of gambling will be sanctioned by the government, or approved by the people."

From the Baltimore Patriot

AN IMPORTANT LOTTERY.

It has been computed that among 10,000 people, the average deaths will be one a day. If this computation be accurate, a person in common health has a daily risk of dying, which, compared with the chances of life, is in the same proportion as an unit bears to the number 9,999. This risk is seemingly so small that it commonly gives no alarm, and is scarcely thought of; whereas, if the same risk were placed upon a different ground, so as to be seen in another light, it would be generally alarming. Suppose, for instance, that tomorrow morning a lottery were to be drawn of this kind. 9,999 white balls, and one black ball, should be thrown promiscuously into a box, and that 10,000 people, you and I among the number, should each put in a hand, and draw out a ball at random, and whoever chanced to draw the black ball, should inevitably suffer death within 24 hours: I say, if we knew that such a Lottery were to draw to morrow morning, and we must take our chance, it would doubtless produce in us, some serious apprehension, and might probably interrupt our sleep to night.

From the Philadelphia Album.

THE MOTHER.

It was midnight!—By a solitary lamp, a mother sat watching near the cradle of her only child, whose low moans pierced her very heart, and whose quick heaving breath seemed the prelude to approaching dissolution. No words can describe the anguish of the mother. This infant was her idol, and it was about to be taken from her—it was her all, and she must resign it. Now with clasped hands, and streaming eyes raised to heaven, now bending low that she might hear if it yet breathed, the miserable mother had passed many hours of intense agony. She dropped upon her knees and breathed forth a prayer to heaven—such a prayer as none but a mother's heart can inspire,—that the terrible malady might be removed, and his lovely eyes once more open upon the light of day! The mother's prayer was heard. It was the will of God to restore the babe. The crisis of its illness was past, and the mother, wild with joy, and deeply impressed with gratitude, again looked on it with hope.

Years glided away—the boy grew in health and beauty, and the widowed mother rejoiced in her son.—She hoarded her scanty pittance for his use, that the idol of her bosom should feel neither privation nor sorrow. For his sake she toiled. She procured for him the means of instruction, and neglected no counsel to inspire his young mind with sentiments of religion and virtue. Of her own wants she thought little.—Her pleasure consisted in seeing him happy; for his sake she lived, and for his sake she would willingly have died. As time rolled on, the mother's heart had not been free from anxious fears and forebodings on account of her son. The boy loved her, but he was wild and reckless. He would escape from the vigilance of her careful love; and she knew that gay society had more charms for him than the solitary home of his mother. She feared, but as yet she knew not all.

Twenty years had passed since that terrible night she had kept an almost hopeless vigil by his cradle, when her prayer of agony was heard, and the babe restored to her hopes. It was again midnight—again the mother kept her tearful vigil, but not by the bed of sickness. Her boy had become irregular in his habits—he heeded not the counsel or the tears of his mother, and night after night she awaited his return with trembling fears. These watchful cares were more dreadful than those which she had feared would be the last by his cradle. Her prayers were still offered up to heaven that he might be restored—that he might be saved, not from death, but that worse than death—from wickedness. A knock came to the door—the mother flew to admit her boy. There was his lifeless body, borne by two of his companions. She fell senseless on the ground. Her maternal anxieties were hushed for a while in a death-like insensibility; but she recovered to hear the dreadful tale—that in a quarrel with his dissolute associates, her son had received a blow which had caused his death! What tidings for a mother!—She saw him laid in the grave, where she shortly followed him. Grief for his untimely and dreadful fate shortened the life which had been devoted to him who had brought her with sorrow to the tomb. How many mothers have reason (though from a different cause) to use the exclamation which Miss Moore puts in the mouth of the Jewish matron, "Why was my prayer accepted?—Why did Heaven in anger hear me when I asked a son?" HARRIET.

New York, August, 1826.

MINISTERIAL RESPONSIBILITY.

CONCLUSION OF DR. HUMPHREY'S PASTORAL SERMON.

And now, my reverened fathers and brethren—"Who is sufficient for these things? and who is that faithful and wise servant, whom his Lord, when he cometh, shall find so doing." Our's is no common charge—no ordinary responsibility—no literary sinecure. It is a charge on which infinitely greater interests are suspended, than the temporal salvation of a kingdom or a world. And O how urgent are the claims of our sacred office! While I speak, the arrows of death are flying thick among our beloved people. The graves of some of them will open tomorrow; and soon, too, will every pastor now present, lie down where there is "no work, nor device, nor knowledge, nor wisdom." "What soever our hand findeth to do, therefore, let us do it with our might."

O! who of all the dead will rise so reluctantly at the last day, as an ungodly pastor, surrounded by his wailing flock? Who will cry, like him to the rocks and mountains? On whose head will be heaped such fierce and burning execrations? And whose soul will quake with such horrible recollections and forebodings?

How soon, my brethren, will the amazing realities of judgment and eternity break upon our unearthly vision, and fill us either with ecstasy or despair! I cast my thoughts forward but a little, and behold the dead are rising, the elements melting, saints rejoicing devils trembling. The Judge appears on the great white throne—in a moment, in the twinkling of an eye, we are before the judgment seat with our respective flocks. The faithful and unfaithful shepherds of every age are also there. The trial proceeds, the books are closed, the final sentence is pronounced, and suddenly the scene is changed. The heavens are opened, and the pit yawns, and the eternal song and the eternal wail are both begun. O may we then rise, with a great multitude saved through our unworthy instrumentality, to "shine with them as the brightness of the firmament, as the stars for ever and ever."

ON PRAYER.

A little girl, belonging to a Sabbath school, on lately hearing her brother pray in a careless manner, said, "William, if you do not mind how you pray, God will not hear you; my teachers tell me so." My dear children, do you never imitate the conduct of this boy, and pray to Almighty God in a careless manner? I am afraid there are many boys and girls who come to school regularly on the Sabbath, and morning and evening repeat their prayers, but who never think of that great and glorious Being to whom they are praying. Children, when you pray, recollect it is to God, whose eye is upon you, who is acquainted with your inmost thoughts, and knows whether you pray to Him in sincerity and truth. When you want any thing of your parents, you ask them for it in a becoming manner, and if they see that it will be for your good, they grant your request. You should do the same with your heavenly Father: He is the giver of every good and perfect gift to those who ask him for it; and for your encouragement it is recorded in the sacred scriptures,—"Ask, and ye shall receive."

You have often been told that you are sinners—that your food and raiment is constantly provided by that God who made you, and hath sustained you from your birth to the present hour. Oh! then, my dear children, cease not to pray for the pardon of your sins, through the death of Christ who came to save sinners; pray that you may have a new heart and a right spirit given you; and forget not to thank the Lord for his daily mercies, which are new every morning and fresh every evening, because great is his faithfulness towards you.

Philad. Rec.

POETRY.

THE NEGLECTED WIFE.

BY PERCIVAL.

He comes not—I have watch'd the sun
go down,
And yet he comes not—once it was not
so.
He thinks not how these bitter tears do
flow,
The while he holds his riot in that town.
Yet he will come and chide, and I shall
weep,
And he will wake my infant from its
sleep,
To blend its feeble wailing with my
tears.
O! how I love a mother's watch to keep
Over those sleeping eyes, that smile
which cheers
My heart, though sunk in sorrow, fix'd
and deep.
I had a husband once, who loved me—
now
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip,
As bees from laurel flowers poison sip;
But I cannot hate—O! there were
hours,
When I could hang for ever on his eye,
And time, who stole with silent sweet-
ness by,
Strewed, as he hurried on, his path with
flowers.
I loved him then—he loved me too—
my heart
Still finds its fondness kindled if he
smile;
The memory of our loves will ne'er de-
part;
And though he often sting me with a
dart,
Venomed and barbed, and waste upon
the vile,
Caresses which his babe and mine
should have;
Though he should spurn me, I will
calmly bear
His madness—and should sickness
come, and lay
Its paralyzing hand upon him, then
I would, with kindness, all my wrongs
repay,
Until the penitent should weep, and
say,
How injured and how faithful I had
been.

THE PARALYTIC.

[The following pathetic extract is from the Rev. Dr. Hawker's popular work, called "Zion's Pilgrim." It is needless to say any thing of the author, who is equally well known for the variety of his pious labours, and the active benevolence of his useful life.] *Rel. Chron.*

"We had scarcely finished our usual repast, when the mistress of the house came to inform us of the situation of a poor man in the street, who had been bed-ridden for fifteen years. "He is a very pious creature," added the mistress, "and a great number of gentry visit him. I thought it might be pleasant to you to hear of him." "That it is," replied my friend, "and we thank you for it. We will go to see him. Where is his dwelling?" "Five doors only below our house," she answered, "and the waiter shall show you."

When we came into the poor man's room, though every thing manifested the indigence of his circumstances, yet it was that kind of poverty which recommended itself by its cleanliness. There stood a lady at the foot of his bed, in conversation with the sick man.—"How do you live?" I heard her say as I entered the chamber. "Live, madam!" replied the poor man, "I am in very good circumstances; I am not only rich by reason of present possessions, but I am heir to a large estate." "Astonishing!" said she, "you were pointed out to me as a very poor man, and I came to give you some relief." "That you may still do, madam, if you please," answered he, "for the riches I possess, and the inheritance to which I am born, do not at present make me above charity. I am only 'rich in faith and an heir of the kingdom.'" "Oh!" replied the lady, "is that all? But in the mean time how do you manage for this world?" "My God," cried the poor man, "supplies all my need, according to his riches in glory by Christ Jesus. I know both how to be abased, and I know how to abound. I am instructed both to be full, and to be hungry; both to abound, and to suffer need. When my worldly stock is reduced low, and I have neither scrip, nor bread, nor money in the purse, I make use of bank notes." "Bank notes!" exclaimed the lady. "Yes, madam," he answered, "here is a book full of them, taking up a bible which lay upon the bed, and opening it; "and often times I find many folded up together in the same place to which I open. Look here, madam," he continued; "see, here is a promise suited to every poor man's case. 'When the poor and needy seek for water, and there is none, and their tongue faileth for thirst; I the Lord will hear them; I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of valleys' Is. xli. 17, 18. And the high value of those promises, is that they are sure and certain. Faith draws upon the Almighty Banker, and his is all prompt payment." While the poor sick man said this, he opened the bible to another part, and he exclaimed again, "See, madam, here is another promise to a soul under doubts and fears. 'I will instruct thee, and teach thee in the way wherein thou shalt go; I will guide thee with mine eye.' Ps. xxxii. 8. And thus, madam, in every state and every circumstance of life, in this blessed book are assurances exactly suited to the wants, both of body and soul. Promises of provision for the way; deliverances under danger; preservation in seasons of affliction; support under trouble; direction in times of difficulty; and the Lord's assured presence in every time of need. 'Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'" Is. xli. 10.

The lady, without adding any thing, put a piece of money into the poor man's hand, and withdrew; what her sentiments were, I know not. But, as soon as she was departed, my companion addressed the sick man. "I am much delighted," he said, "to see you, my friend, so cheerful. It is a pleasing consideration, that your sickness is sanctified. But are you enabled always thus to rejoice in the promises?"

"Oh! dear sir," the poor man answered, "no. Very frequently, through unbelief, I am tempted to exclaim, with the church of old, 'my hope is perished from the Lord.' Lam. iii. 18. I have seasons of darkness, and times of temptation: notwithstanding I can and do say, through grace strengthening me, sometimes under both, 'Rejoice not against me, O mine enemy; for though I fall, I shall arise; though I sit in darkness, the Lord will be a light unto me.' Mich. vii. 8. Yes, in my haste, I cry out, all are liars: but blessed be the Lord unto all, my God is faithful. He is better to me than all my fears."

At the poor man's request, my friend and I sat down, and we had a most refreshing season. I could truly say, it is good to be here!

We parted not till we had spent a few minutes in prayer. And in the conclusion, the paralytic broke out in a faint and trembling voice,

"My willing soul would stay
In such a frame as this;
And sit, and sing itself away
To everlasting bliss."

Our departure from the sick room was affecting. We parted as those who were to meet no more on this side the grave.

ON THE DEATH OF FRIENDS.

Death is so common a lot, and so entirely universal in his dominion of terror, that we need not wonder if reflections on this subject are in unison with the feelings of many hearts. There are, and there must, of necessity, be many mourners. The plains are covered with the dead of other years. It is a vast and a solemn reflection that all who have breathed the air of life up to the first thirty years of the last century, are now sleeping in the dust. Those who uttered the weak wailings of infancy at that time are now more striking monuments of their own dissolution than the marble will be, which will shortly bear their names, and their century of years. They only live to announce their death.

Some are so wise that their hearts are always softened with the tender melancholy of mourning. They were not so once. They had leaned on some beloved companion, child, or friend, and death suddenly came and took away the desire of their eyes. The very gloominess and dampness of the grave, is an imposing argument in favor of a bright and cheerful abode for the purified spirit. The mourner's heart bleeds for a while over the precious remembrance of departed worth; time heals the poignancy of the sorrow, yet the heart retains its mourning, and the countenance wears a look which is the most interesting that is seen on earth,—a pale, subdued, pensive expression, not without an earthly lighting up of hope in the eye.

Perhaps this protracted feeling of mourning affords more pleasure to the soul than the full tide of lively joyful anticipations. A strong hold on the enjoyment of life makes a bitter death. The mourner has surveyed the ground where he must take his rest; his mind is as solemn and as sweet as eternity. He fears not to go where his Jesus has gone before him, and where his dearly beloved have gone. He goes away to be here no more; but a delightful voice echoes back, "blessed are they that mourn: for they shall be comforted." *Zion's Herald.*

Pride and contention, like Hippocrates' twins, are both born at once. A proud man thinks himself better than others, and will contend for superiority.

Send your son in the world with good principles, and a good education, and he will find his way in the dark.

EDUCATION.

THOMAS D. BURCH having been solicited to teach an EVENING SCHOOL, has consented to do so, provided a sufficient number of scholars will apply to make it an object. Those, therefore, who are disposed to attend will please make it known previous to the 1st Monday in December next, when the School may go into operation; also any persons that are disposed to learn Book-Keeping by double entry.

CHANDALIERS,

SUITABLE FOR CHURCHES.

THREE large and sixteen second size Chandaliers, for sale cheap by DANIEL WURTS,
Nov. 8th. 1826. *Louisville.*